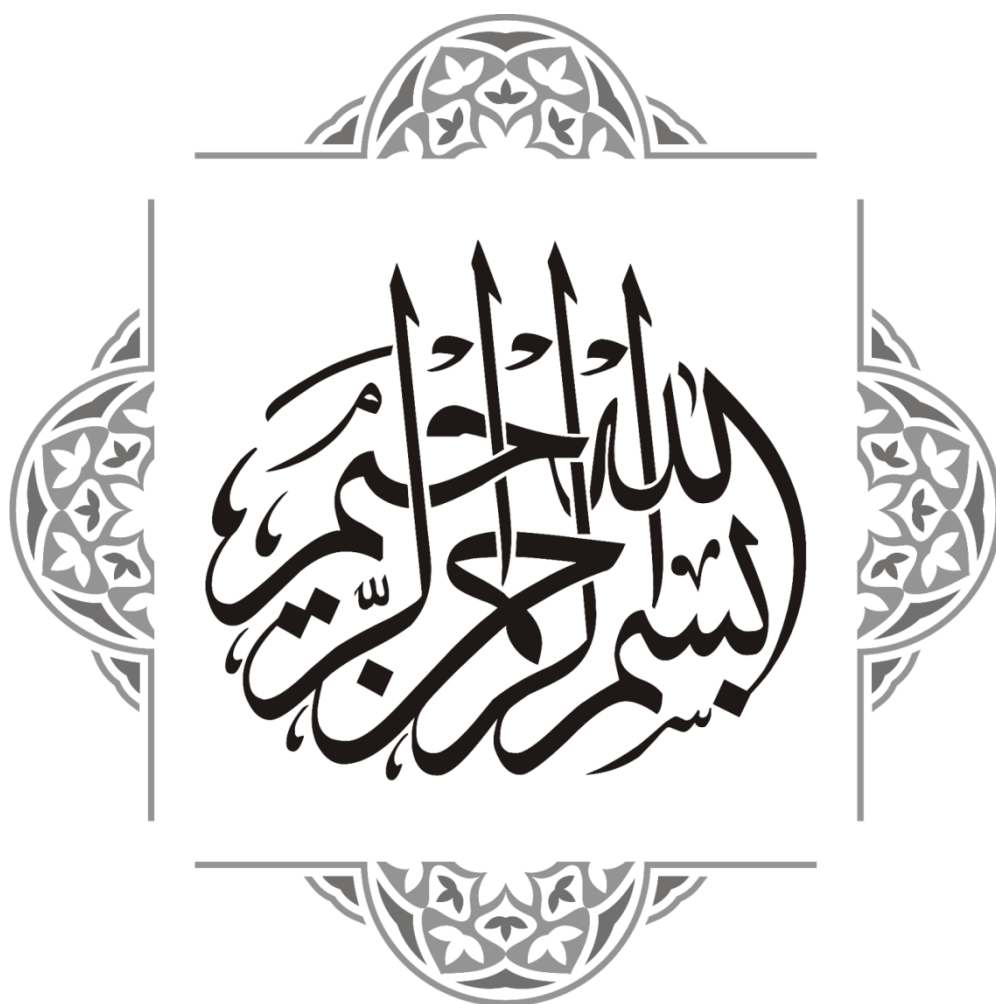


مسيرة نشر

FORTY CHAPTERS ON LEADERSHIP

Manners and Rulings Pertaining to
Leaders and their Flocks

ABI HAFS AL-HANBALI



**FORTY CHAPTERS ON
LEADERSHIP**
**MANNERS AND RULINGS PERTAINING TO LEADERS
AND THEIR FLOCKS**

ABĪ ḤAFṢ AL-ḤANBALĪ
2019

CONTENTS

Author's Introduction	7
Translator's Introduction	8
(1) Sincerity of intention when appointed to a position of leadership	10
(2) The seriousness and danger associated with positions of authority and leadership	11
(3) The virtue and reward for the just leader	13
(4) The prohibition of granting leadership to those who seek it	15
(5) Not granting leadership to those who are incompetent or untrustworthy	16
(6) The objective of <i>Jihād</i> , and longing for battle and martyrdom	17
(7) The means of <i>Jihād</i>	19
(8) Safeguarding unity, and avoiding dissention and disunity	20
(9) Observing <i>Shūrā</i> , and acting according to it if it is correct	22
(10) Warning against harming the Muslims in relation to their blood and honour	24
(11) Warning against the leader secluding himself from those he is responsible for	27
(12) Being lenient with those one is responsible for, and striving to fulfil their needs	28
(13) The importance of the one who assumes a position of authority having a place to live, a wife, transport, and someone to help him	30
(14) The necessity of shunning unlawful wealth, and the leader's accepting presents being tantamount to treachery	31
(15) Taking a righteous confidant	33
(16) Warning against treachery	34
(17) The forbiddance of obedience when it involves sinfulness, and not ordering sin	35
(18) Having a pleasant character with those one is responsible for, and shunning those with bad manners	36

(19) The necessity of leaders being brave, and the censure of the coward and miser	37
(20) Seeking the pleasure of Allāh when making decisions	38
(21) Helping the oppressed, and a warning against oppression and Allāh's response to the oppressed	39
(22) Loving those one is responsible for, preserving their love (for their leader), and sharing in their work	41
(23) General rulings regarding <i>Jihād</i>	43
(24) War is deception, warning against falling victim to deception, and the type of lying that is commended	46
(25) Dividing the army into units, employing banners, mottos, and insignia	48
(26) Supplicating upon meeting the enemy	50
(27) The times for departure and for battle	51
(28) Examining the army, and rejecting those people, animals, and weapons unfit for combat	52
(29) The permissibility of conducting night raids in the territory of the disbelievers, along with impermissibility of intentionally killing women and children	53
(30) The legislation of <i>Salb</i>	54
(31) The legislation of <i>Fay'</i> and its expenditure	56
(32) Permissibility of burning and destroying the wealth and homes of the disbelievers if there is a need to do so	58
(33) Permissibility of using the disbelievers' utensils and eating from their wealth during expeditions	59
(34) Treating prisoners kindly, and the permissibility to bind (i.e. to restrain) them	61
(35) Regarding the acceptance of the covenant of security issued by individual Muslims	62
(36) The procedure of renouncing the covenant held with the disbelievers	63
(37) Burying the disbelievers, and the impermissibility of burning or mutilating their corpses	64
(38) The forbiddance of seeking disbelievers' assistance (during war), except in situations of dire necessity	66
(39) Requesting ones soldiers, during critical times, to pledge	67

an oath to be steadfast

(40) The prohibition of the leader, or group, seeking **68**
recognition for that which they do not, or have not done

AUTHOR'S INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are due to Allāh, the Lord of the believers and Defender of the *Mujāhidīn*, and may peace and salutations be upon the best of the messengers, our Prophet Muḥammad, and upon his family and Companions.

From Allāh's bounties upon us is that He legislated for us *Jihād* in His Cause; it removes people from darkness and brings them into the light; and repels the harm of the disbelievers and *Munāfiqīn*. It is the pinnacle of the religion and cause of its honour, elevation, and establishment; and whenever the Muslims abandon it, they are afflicted with humiliation amongst the creation.

Due to the *Jihād's* need for a sincere and truthful leadership, I resolved to compile this reminder for them (i.e. the *Mujāhidīn*) of a number of its tenets, rulings, and exhortations that have reached us from the Prophet ﷺ. Thus, these forty (chapters) on leadership were composed, and we beseech Allāh ﷻ to benefit through it those whom He has placed in charge of the affairs of the Muslims and *Mujāhidīn*.

Abi Hafṣ al-Ḥarabī

TRANSLATOR'S INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are due to Allāh, the Lord of all of the creation, and may peace and salutations be upon the His Messenger, his family and Companions.

The topic of this treatise is indeed an important subject. Betrayed by both the disbelievers and our own heads of state, the believers are, more than ever, in need of both pious and competent leadership to guide them collectively towards Allāh's pleasure.

Since the treachery of those claiming leadership has become painfully apparent, it has been left to the youth of the Islām; animated by the Book, the *Sunnah*, and the legacy of the *Ummah's* heroes, to seek to re-establish the caliphate upon the prophetic methodology. With few, if any, living examples to follow, they are in need of the *Ummah's* help to navigate the stormy waters and precarious terrain laid out before them.

Thus, due to the content of work at hand and the aforementioned reasons, it was felt that it would be a beneficial addition to the English speaking Muslims' body of Islamic literature. Despite the intended audience of this work being the *Mujāhidīn*, the narrations within it remain relevant to the wider *Ummah*, as indeed the Prophet ﷺ said:

«أَلَا كُتِبَ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

“Indeed every one of you is a guardian and is responsible for his flock: The ruler of a people is a guardian and will be questioned regarding those he is responsible for.”¹

I have included a contents page, and included the *Ḥadīth* numbers as they appear in their Arabic works, to simply the work of those who wish to cross-reference the narrations.

Unless otherwise stated, all of the narrations within this work have been classified as authentic by the scholars of *Ḥadīth*. I have also added footnotes where it was felt that further explanation of words and/or concepts was necessary. I hope in the near future - by the permission of Allāh ﷻ - to include a full and detailed commentary on the narrations and their contemporary application, and with Allāh lays all success.

Abdullāh ash-Shaybānī

15th *Rabī’ al-Ākhir* 1440
(Corresponding to 12th December 2019)

¹ *Ṣaḥīḥ al-Bukhārī* (7138), *Ṣaḥīḥ Muslim* (1829), *Sunan Abī Dawūd* (2928), *al-Jāmi’ at-Tirmidhī* (1705), and *Musnad Aḥmad* (4495)

(1)

SINCERITY OF INTENTION WHEN APPOINTED TO A POSITION OF LEADERSHIP

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ
بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ،
فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

Hadīth 1: ‘Umar bin al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said, “The (reward of) deeds depend upon the intentions, and every person will get the reward according to what he has intended. So whoever migrated for the sake of Allāh and His Messenger, then his migration will be considered to be for Allāh and His Messenger, and whoever migrated for the sake of worldly gain or to marry a woman, then his migration will be considered to be for what he emigrated for.”²

² Ṣaḥīḥ al-Bukhārī (1), Ṣaḥīḥ Muslim (1907), Sunan Abī Dawūd (2201), al-Jāmi’ at-Tirmidhī (1647), Sunan an-Nasā’ī (75), Sunan ibn Mājah (4227), and Musnad Aḥmad (168)

(2)

**THE SERIOUSNESS AND DANGER
ASSOCIATED WITH POSITIONS OF
AUTHORITY AND LEADERSHIP**

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

Ḥadīth 2: ‘Umar bin al-Khaṭṭāb رضي الله عنه narrated that the Prophet ﷺ said, “Indeed every one of you is a guardian and is responsible for his flock: The ruler of a people is a guardian and will be questioned regarding those he is responsible for.”³

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: مَا مِنْ أَمِيرٍ عَشْرَةٍ إِلَّا يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُولًا، لَا يَفُكُّهُ إِلَّا الْعَدْلُ، أَوْ يُبْقَهُ الْجَوْرُ

Ḥadīth 3: Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “There is not a leader of ten that does not come of the Day of Judgement bound in chains. They will not be removed from him except if he was just, otherwise (his) injustice will destroy him.”⁴

³ Ṣaḥīḥ al-Bukhārī (7138), Ṣaḥīḥ Muslim (1829), Sunan Abī Dawūd (2928), al-Jāmi’ at-Tirmidhī (1705), and Musnad Aḥmad (4495)

⁴ Musnad Aḥmad (9573) and Sunan ad-Dārimī (2557)

عَنْ مَعْقِلَ بْنِ يَسَارٍ الْمُزَنِيِّ عَنِ النَّبِيِّ ﷺ: مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ
رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

Hadīth 4: Ma'qil ibn Yasār al-Muzanī رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “There is none among the slaves who has been entrusted with the affairs of his people and died whilst being dishonest in his dealings with them, except that Paradise is forbidden for him.”⁵

⁵ *Ṣaḥīḥ Muslim* (142) and *Sunan ad-Dārimī* (2838)

(3)

THE VIRTUE AND REWARD FOR THE JUST LEADER

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا»

Hadīth 5: Abdullāh ibn ‘Amr رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “Indeed, the Muqsiṭīn will be seated on pulpits of light besides the right Hand of ar-Raḥmān - and both of His Hands are right. They (i.e. the Muqsiṭīn) are those who are just with regards to their judgements, families, and all of the affairs they are appointed over.”⁶

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ

Hadīth 6: Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “Allāh will shade seven people in His shade the day on which there will be no shade except His: The just leader...”⁷

⁶ Ṣaḥīḥ Muslim (1827), Sunan an-Nasā’ī (5379), and Musnad Aḥmad (6485)

⁷ Ṣaḥīḥ al-Bukhārī (660), Ṣaḥīḥ Muslim (1031), al-Jāmi’ at-Tirmidhī (2391), Sunan an-Nasā’ī (5380), al-Muwaṭṭa’ (2742), and Musnad Aḥmad (9665)

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ إِجْلَالِ
اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَالْجَافِي
عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ»

Hadīth 7: Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said, “*Glorifying Allāh involves honouring the grey-haired Muslim; the carrier (i.e. memoriser) of the Qur'ān, who neither transgresses its limits, nor turns away from it; and the just ruler.*”⁸

⁸ Sunan Abū Dawūd (4843)

(4)

**THE PROHIBITION OF GRANTING
LEADERSHIP TO THOSE WHO SEEK IT**

عن عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ، لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا»

Hadīth 8: ‘Abd ar-Raḥmān ibn Samurah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said to him, “O ‘Abd ar-Raḥmān, do not ask for leadership, for indeed if you are given it after asking for it, Allāh will leave you (alone) to it; and if you are given it without asking for it, Allāh will assist you in it.”⁹

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ قَوْمِي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: أَمَرْنَا يَا رَسُولَ اللَّهِ، وَقَالَ الْآخَرُ مِثْلَهُ، فَقَالَ: «إِنَّا لَا نُؤَلِّي هَذَا مِنْ سَأَلِهِ، وَلَا مَنْ حَرَصَ عَلَيْهِ»

Hadīth 9: Abū Mūsā al-Ash’arī رَضِيَ اللَّهُ عَنْهُ said he and two men from his tribe entered upon the Prophet ﷺ, thereupon one of them said, “O Messenger of Allāh, give us positions (of authority),” and the second man said something similar. Therefore, the Prophet ﷺ said, “Indeed we do not appoint those who request it or those who covet it (i.e. leadership).”¹⁰

⁹ *Ṣaḥīḥ al-Bukhārī* (7146), *Ṣaḥīḥ Muslim* (1652), *Sunan Abī Dawūd* (2929), *al-Jāmi’ at-Tirmidhī* (1529), *Sunan an-Nasā’ī* (3782), *Sunan ad-Dārimī* (2391), and *Musnad Aḥmad* (20616)

¹⁰ *Ṣaḥīḥ al-Bukhārī* (7149), *Ṣaḥīḥ Muslim* (1733), *Sunan Abū Dawūd* (2930), *Sunan an-Nasā’ī* (4), and *Musnad Aḥmad* (19508)

(5)

NOT GRANTING LEADERSHIP TO THOSE WHO ARE INCOMPETENT OR UNTRUSTWORTHY

عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضَرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا»

Hadīth 10: Abū Dhar al-Ghifārī رضي الله عنه narrated that he said, “O Messenger of Allāh, will you not use me (as a leader)?” So he hit me on my shoulder then said, “O Abū Dhar you are weak and it (i.e. leadership) is a trust; and it will be a source of disgrace and regret on the Day of Resurrection, except for he who fulfils its rights and discharges that which is upon him regarding the position.”¹¹

¹¹ *Ṣaḥīḥ Muslim* (1825), *Sunan Abī Dawūd* (2868), *Sunan an-Nasā'ī* (3667), and *Musnad Aḥmad* (21513)

(6)

**THE OBJECTIVE OF JIHĀD, AND LONGING
FOR BATTLE AND MARTYRDOM**

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ أَعْرَابِيٌّ لِلنَّبِيِّ
ﷺ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذَكَّرَ، وَيُقَاتِلُ لِيُرَى
مَكَانَهُ، مَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ: «مَنْ قَاتَلَ، لِيَكُونَ كَلِمَةُ اللَّهِ
هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ»

Ḥadīth 11: Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ narrated that a Bedouin said to the Prophet ﷺ, “A man fights for spoils, and a man fights to be mentioned, and a man fights for fame; who is the one fighting in the Cause of Allāh?” The Prophet ﷺ said, “He who fights so that Allāh's Word (i.e. His Book) should be superior is the one who fights in the Cause of Allāh.”¹²

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُمِرْتُ أَنْ
أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ
عَصَمَ مِنْ نَفْسِهِ وَمَالِهِ، إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ

Ḥadīth 12: Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said, “I have been ordered to fight the people until they say ‘There is no deity worthy of worship besides Allāh.’ Whoever says, ‘There is no deity worthy of worship besides Allāh,’ has safeguarded his self and wealth from me, except for

¹² Ṣaḥīḥ al-Bukhārī (3126), Ṣaḥīḥ Muslim (1904), Sunan Abī Dawūd (2517), al-Jāmi' at-Tirmidhī (1646), Sunan an-Nasā'ī (3136), Sunan ibn Mājah (2783), and Musnad Aḥmad (19493). The wording is al-Bukhārī's

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
«وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنَّ رِجَالَ مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ
يَتَخَلَّفُوا عَنِّي، وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْرُو فِي
سَبِيلِ اللَّهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أُقْتَلَ فِي سَبِيلِ اللَّهِ، ثُمَّ
أُحْيَا، ثُمَّ أُقْتَلَ، ثُمَّ أُحْيَا، ثُمَّ أُقْتَلَ، ثُمَّ أُحْيَا، ثُمَّ أُقْتَلَ»

¹³ *Ṣaḥīḥ al-Bukhārī* (2946), *Ṣaḥīḥ Muslim* (20), *Sunan Abī Dawūd* (1556), *al-Jāmiʿ* at-Tirmidhī (2606), *Sunan an-Nasāʿī* (2443), *Sunan ibn Mājah* (71), and *Musnad Ahmad* (67)

18

(7)
THE MEANS OF JIHĀD

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
وَأَلْسِنَتِكُمْ»

Hadīth 14: Anas رضي الله عنه narrated that the Prophet ﷺ said, “Wage Jihād (i.e. fight) against the polytheists with your wealth, your selves, and your tongues.”¹⁵

¹⁵ *Sunan Abī Dawūd* (2504), *Sunan an-Nasā’ī* (3096), *Sunan ad-Dārimī* (2475), and *Musnad Aḥmad* (12246)

(8)

SAFEGUARDING UNITY, AND AVOIDING DISSENTION AND DISUNITY

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَكْرَهُ لَكُمْ ثَلَاثًا، فَيَرْضَى لَكُمْ: أَنْ تَعْبُدُوهُ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ

Hadīth 15: Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “Indeed Allāh loves three things for you, and hates three things for you. He loves that you worship Him alone and do not associate anything with Him, hold fast to the Rope of Allāh (i.e. the Qur’ān) altogether, and you do not become divided. While He hates that you indulge in ‘He said, she said’ (i.e. useless gossip), excessive questioning, and wasting money.”¹⁶

عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ ﷺ، بَعَثَ مُعَاذًا وَأَبَا مُوسَى إِلَى الْيَمَنِ قَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنْفِرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

Hadīth 16: Sa’īd ibn Abī Burdah narrated from his father who narrated from his grandfather رضي الله عنه that the Messenger of Allāh ﷺ, upon sending Mu’ādh and Abū Mūsā رضي الله عنهما to Yemen, instructed them, “Do not make things difficult, rather make them

¹⁶ *Ṣaḥīḥ Muslim* (1715) and *Musnad Aḥmad* (8334)

*easy; do not alienate (the people), rather give them glad tidings;
and do not differ, but rather you should cooperate.”*¹⁷

¹⁷ *Ṣaḥīḥ al-Bukhārī* (3038), *Ṣaḥīḥ Muslim* (1732), *Sunan Abī Dawūd* (4835),
and *Musnad Aḥmad* (19572)

(9)

OBSERVING SHŪRĀ (MUTUAL CONSULTATION), AND ACTING ACCORDING TO IT IF IT IS CORRECT

عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ
وَقَالَ: مَا تُشِيرُونَ عَلَيَّ فِي قَوْمٍ يَسُبُّونَ أَهْلِي، مَا عَلِمْتُ عَلَيْهِمْ مِنْ
سُوءٍ قَطُّ

Hadīth 17: ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrated that the Messenger of Allāh ﷺ said as he was delivering a speech to the people, after praising Allāh, “What do you advise me regarding people that slander my household (i.e. my wife), and I have never known any evil about them (i.e. her)?”¹⁸

¹⁸ *Ṣaḥīḥ al-Bukhārī* (7370), *Ṣaḥīḥ Muslim* (2770), *al-Jāmi’ at-Tirmidhī* (3180), and *Musnad Aḥmad* (24317). This *Hadīth* was in relation to the incident in which ‘Ā’ishah was the subject of a tremendous slander. Allāh ﷻ later revealed the verses in *Sūrah Nūr* (24:11-20) exonerating her رَضِيَ اللَّهُ عَنْهَا.

Translator: *Shūrā* is the process wherein the leader, in the absence of a clear text from the Qur’ān, *Sunnah*, or *Ijmā’*, consults the people of piety and expertise (in the particular field he is seeking counsel), in order to benefit from their views and advise on the issue at hand. If there is a clear *Shari’* text present, the leader is bound to abide by it, and is consequently in no need of *Shūrā*, (except perhaps to discuss the best way to implement Allāh’s command).

In many cases, the leader will eventually decide on the course of action proposed by the majority of his *Shūrā* council, nevertheless he is in no way bound by it, especially if it is in contradiction to the *Sharī’ah*, or a minority opinion is evidently superior. Thus, *Shūrā* is not akin, and should not be confused with the polytheistic concept of democracy, which is undoubtedly prohibited in Islām and an act of disbelief.

He ﷺ also consulted the Companions regarding the (disbelieving) prisoners of Badr, and regarding the place of battle on the day of Uḥud.

(10)

WARNING AGAINST HARMING THE MUSLIMS IN RELATION TO THEIR BLOOD AND HONOUR

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ
فُسُوقٌ وَقِتَالُهُ كُفْرٌ»

Hadīth 18: ‘Abdullāh ibn Mas’ūd رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said, “Cursing a Muslim is transgression, and fighting him is Kufr.”¹⁹

¹⁹ *Ṣaḥīḥ al-Bukhārī* (48), *Ṣaḥīḥ Muslim* (64), *Sunan at-Tirmidhī* (1983), *Sunan an-Nasā’ī* (4105), *Sunan ibn Mājah* (46), and *Musnad Aḥmad* (3647)

Translator: An-Nawawī رَضِيَ اللَّهُ عَنْهُ says commenting on the narration, “Verbally abusing a Muslim without right is *Ḥarām* according to the consensus of the *Ummah*, and its doer is a *Fāsiq*, as the Prophet ﷺ informed us. As for fighting him without right, the doer is not to be judged as a disbeliever, according to the people of truth [...], unless he regards it (i.e. his action of fighting another believer without justification) as *Ḥalāl* (i.e. permissible).” Additionally, ibn Ḥajar al-Asqalānī رَضِيَ اللَّهُ عَنْهُ holds, in his commentary on the narration, that the reason why the word *Kufr* (disbelief) is used is to emphasise upon the immensity, gravity, and seriousness involved with fighting another Muslim without justification. And not the apparent meaning of the word; that the doer has disbelieved and is expelled from the religion for this great sin and act of transgression, and Allāh ﷻ knows best.

عَنْ هِشَامِ بْنِ حَكِيمٍ فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ فِي الدُّنْيَا»

Hadīth 19: Hishām ibn Ḥakīm رضي الله عنه narrated that he heard the Messenger of Allāh ﷺ saying, “Indeed Allāh will punish those who punish other people in this world.”²⁰

عَنْ أَبِي بَكْرَةَ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»، فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

Hadīth 20: Abū Bakrah رضي الله عنه narrated that he heard the Messenger of Allāh ﷺ saying, “If two Muslims fight each other with swords, then the killer and the killed will both be in the Fire.” I said, “O Messenger of Allāh, the killer (I understand), but how about the killed?” He replied, “As indeed he was striving to kill his companion.”²¹

عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

Hadīth 21: ‘Abdullāh ibn Mas’ūd رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “The blood of a Muslim that testifies that ‘There is no deity worthy of worship besides Allāh,

²⁰ *Ṣaḥīḥ Muslim* (2613), *Sunan Abī Dawūd* (3045), and *Musnad Aḥmad* (15330)

²¹ *Ṣaḥīḥ al-Bukhārī* (31), *Ṣaḥīḥ Muslim* (2888), *Sunan Abī Dawūd* (4268), *Sunan an-Nasā’ī* (4117), *Sunan ibn Mājah* (3965), and *Musnad Aḥmad* (20424)

*and that I am Allah's Messenger,' is not permissible except in one of three cases: The married fornicator, the murderer, and the one who leaves his religion and separates from the (Muslim) community (i.e. the apostate)."*²²

²² *Ṣaḥīḥ al-Bukhārī* (6878), *Ṣaḥīḥ Muslim* (1676), *Sunan Abī Dawūd* (4352), *al-Jāmi' at-Tirmidhī* (1402), *Sunan an-Nasā'ī* (4016), *Sunan ibn Mājah* (2534), *Sunan ad-Dārimī* (2344), and *Musnad Aḥmad* (20424). The wording is Muslim's

Translator: The words in the narration, "*the one who leaves his religion and separates from the (Muslim) community*," are not to be understood, as some have mistakenly done, as referring to one the Muslim that decides, for whatever reason, to abandon an Islamic group, *Jihādī* or otherwise. This erroneous understanding has led some to declare those who leave, or refuse to pledge allegiance to their group, to have become disbelievers by this act, thus permitting their blood, wealth, and honour. Rather, what is intended is the one who separates themselves from the *Ummah* (i.e. the main body of Muslims), as explained by an-Nawawī رحمه الله in his commentary on the narration. He says, "These words are general for every apostate from Islām, regardless of the type of apostasy. As such, it is obligatory to kill him, unless he returns to Islām. The scholars have said, 'It applies also to every person that leaves *al-Jamā'ah* (i.e. the main body of Muslims), due to an innovation, transgression, or other than this, and such are the *Khawārij*, and Allāh knows best.'"

(11)

**WARNING AGAINST THE LEADER
SECLUDING HIMSELF FROM THOSE HE IS
RESPONSIBLE FOR**

عن أَبِي مَرْيَمَ الْأَزْدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَجَبَ دُونَ حَاجَتِهِمْ، وَخَلَّتْهُمْ وَفَقَّرَهُمْ، احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتْهُ، وَفَقَّرَهُ»

Hadīth 22: Abī Maryam al-Azdī رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “Whoever Allāh ﷻ appoints over one of the Muslims’ affairs and then he secludes himself from them, not fulfilling their needs, wants, and poverty, Allāh will seclude Himself from him, and not fulfil his needs, wants, and poverty.”²³

²³ *Sunan Abī Dawūd* (2948) and *al-Jāmi’ at-Tirmidhī* (1332)

(12)

BEING LENIENT WITH THOSE ONE IS RESPONSIBLE FOR, AND STRIVING TO FULFIL THEIR NEEDS

عَنْ عَائِشَةَ: عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «اللَّهُمَّ، مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ»

Hadīth 23: ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrated that the Messenger of Allāh ﷺ said, “O Allāh, whoever is appointed over any of the affairs of my Ummah and then make things difficult for them, make things difficult for him. And whoever is appointed over any of the affairs of my Ummah and then separates from them, separate from him.”²⁴

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

Hadīth 24: ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrated that the Messenger of Allāh ﷺ said, “The Muslim is the brother of the Muslim; he neither oppresses him, nor hands him over (to his enemy, or to face oppression). Whoever fulfils his brother’s needs, Allāh will fulfil his needs, and whoever delivers a Muslim from a calamity, Allāh will deliver him from a calamity from the calamities of the Day of Judgement. And whoever conceals (the

²⁴ Ṣaḥīḥ Muslim (1828) and Musnad Aḥmad (24337)

*faults or secrets) of a Muslim, Allāh will conceal his (faults and secrets) on the Day of Judgement.”*²⁵

²⁵ *Ṣaḥīḥ al-Bukhārī* (2442), *Ṣaḥīḥ Muslim* (2580), *Sunan Abī Dawūd* (4893), *al-Jāmi’ at-Tirmidhī* (1426), and *Musnad Aḥmad* (20424)

(13)

**THE IMPORTANCE OF THE ONE WHO
ASSUMES A POSITION OF AUTHORITY
HAVING A PLACE TO LIVE, A WIFE,
TRANSPORT, AND SOMEONE TO HELP HIM**

عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ وَلِيَ لَنَا
عَمَلًا وَلَيْسَ لَهُ مَنْزِلٌ، فَلْيَتَّخِذْ مَنْزِلًا، أَوْ لَيْسَتْ لَهُ زَوْجَةٌ فَلْيَتَزَوَّجْ، أَوْ
لَيْسَ لَهُ خَادِمٌ فَلْيَتَّخِذْ خَادِمًا، أَوْ لَيْسَتْ لَهُ دَابَّةٌ فَلْيَتَّخِذْ دَابَّةً، وَمَنْ
أَصَابَ شَيْئًا سِوَى ذَلِكَ فَهُوَ غَالٍ

Hadith 25: Al-Mustawrid ibn Shaddād رَضِيَ اللَّهُ عَنْهُ narrated that he heard the Messenger of Allāh ﷺ saying, “Whoever is appointed over one of our affairs and has not got a home, then let him get one. Or, if he has not got a wife, the let him get married. Or, if he has not got a helper, then let him get one. Or, if he has not got a mount, then let him get one. Whoever acquires something other than these things, he is extravagant.”²⁶

²⁶ Musnad Ahmad (18015)

(14)

**THE NECESSITY OF SHUNNING UNLAWFUL
WEALTH, AND LEADER'S ACCEPTING
PRESENTS BEING TANTAMOUNT TO
TREACHERY**

عَنْ أَبِي حُمَيْدٍ رَضِيَ اللَّهُ عَنْهُ لِسَاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَعْمَلَ النَّبِيُّ
ﷺ رَجُلًا مِنَ الْأَزْدِ، يُقَالُ لَهُ ابْنُ الْأَثْبَةِ عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قَالَ:
هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي، قَالَ: «فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ بَيْتِ
أُمِّهِ، فَيَنْظُرُ يُهْدَى لَهُ أَمْ لَا؟ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَأْخُذُ أَحَدٌ مِنْهُ شَيْئًا
إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ
بَقَرَةٌ لَهَا خُورٌ، أَوْ شَاةٌ تَيْعَرُ» ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا غُفْرَةَ إِبْطَيْهِ:
«اللَّهُمَّ هَلْ بَلَغْتُ، اللَّهُمَّ هَلْ بَلَغْتُ» ثَلَاثًا

Hadīth 26: Abī Ḥumayd as-Sā'idī رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ used a man from al-Azd called ibn Utbiyyah for collecting the Zakāh. When he returned he said, "This (i.e. the Zakāh) is for you, and this has been given to me as a present." The Prophet ﷺ said, "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hands my soul is, whoever takes something from the Zakāh (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet ﷺ then raised his hands until we saw the whiteness of his armpits, and he said thrice, "O Allāh! Haven't I conveyed Your Message (to them)?"²⁷

²⁷ Ṣaḥīḥ al-Bukhārī (2597), Ṣaḥīḥ Muslim (1832), Sunan Abī Dawūd (2946), Sunan ad-Dārimī (1711), and Musnad Aḥmad (23598)

عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا كَعْبُ بْنُ
عُجْرَةَ، إِنَّهُ لَا يَرْبُو لَحْمٌ نَبَتَ مِنْ سُحْتٍ إِلَّا كَانَتِ النَّارُ أَوْلَى بِهِ»

Ḥadīth 27: Ka'b ibn 'Ujrah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said to him, "O Ka'b ibn 'Ujrah, there is no flesh that is nourished by unlawful (wealth), except that the Fire is more appropriate for it."²⁸

²⁸ *al-Jāmi' at-Tirmidhī* (614)

(15)

TAKING A RIGHTEOUS CONFIDANT

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا جَعَلَ لَهُ وَزِيرَ صِدْقٍ، إِنْ نَسِيَ ذِكْرَهُ، وَإِنْ ذَكَرَ أَعَانَهُ، وَإِذَا أَرَادَ اللَّهُ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ، إِنْ نَسِيَ لَمْ يُذَكِّرْهُ، وَإِنْ ذَكَرَ لَمْ يُعِنْهُ»

Hadīth 28: ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrated that the Messenger of Allāh ﷺ said, “If Allāh wants good for a leader, He grants him a truthful vizier; if he forgets he (i.e. the advisor) reminds him, and if he remembers, he helps him to accomplish (his task). And if Allāh wants other than that (i.e. bad), He grants him an evil vizier; if he forgets, he does not remind him, and if he remembers, he does not help him.”²⁹

²⁹ Sunan Abī Dawūd (2932) and Musnad Aḥmad (24414)

(16)

WARNING AGAINST TREACHERY

عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: " لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ،
يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ

Hadīth 29: ‘Abdullāh ibn Mas’ūd رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “Every traitor will have a flag on the Day of Judgement, it will say: ‘This is the treachery of so-an-so.’”³⁰

³⁰ *Ṣaḥīḥ al-Bukhārī* (3186), *Ṣaḥīḥ Muslim* (1736), *Sunan ibn Mājah* (2872), *Sunan ad-Dārimī* (2584), and *Musnad Aḥmad* (3900). The wording is Muslim’s

(17)
**THE FORBIDDANCE OF OBEDIENCE WHEN
IT INVOLVES SINFULNESS, AND NOT
ORDERING SIN**

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ «إِنَّمَا الطَّاعَةُ فِي
الْمَعْرُوفِ»

Hadīth 30: ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “Obedience is only in that which is Ma’rūf.”³¹

³¹ *Ṣaḥīḥ al-Bukhārī* (7145), *Ṣaḥīḥ Muslim* (1840), *Sunan Abī Dawūd* (2625), *Sunan an-Nasā’ī* (4205), and *Musnad Aḥmad* (622). The wording is al-Bukhārī’s

Translator: *Al-Ma’rūf* is a noun encompassing all that is sanctioned and permitted by the *Sharī’ah*.

(18)

HAVING A PLEASANT CHARACTER WITH THOSE ONE IS RESPONSIBLE FOR, AND SHUNNING THOSE WITH BAD MANNERS

عَنْ أَبِي الدَّرْدَاءِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ، وَإِنَّ اللَّهَ لَيُبْغِضُ الْفَاحِشَ الْبَذِيءَ»

Hadīth 31: Abī Dardā' رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “There is nothing heavier on the believer’s scale on the Day of Judgement than good character, and Allāh certainly hates the obscene person.”³²

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

Hadīth 32: Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “The strong person is not the one who overcomes people with his strength, rather the strong is the one controls himself when he is angry.”³³

³² Sunan Abī Dawūd (4799), al-Jāmi' at-Tirmidhī (2002), and Musnad Aḥmad (27496). The wording is at-Tirmidhī's

³³ Ṣaḥīḥ al-Bukhārī (6114), Ṣaḥīḥ Muslim (2609), Muwatta' (2637), and Musnad Aḥmad (7219)

(19)

THE NECESSITY OF LEADERS BEING BRAVE, AND THE CENSURE OF THE COWARD AND MISER

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ،
وَأَشْجَعَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَلَقَدْ فَرَعَ أَهْلُ الْمَدِينَةِ فَكَانَ النَّبِيُّ ﷺ
سَبَقَهُمْ عَلَى فَرَسٍ»، وَقَالَ: «وَجَدْنَاهُ بَحْرًا»

Hadīth 33: Anas ibn Mālik رضي الله عنه narrated that the Prophet ﷺ was the best, the bravest, and the most generous of people. On one occasion the people of Madīnah became frightened, and the Prophet ﷺ was the first of them who rode on horseback (to investigate the situation, and when he returned), he said, “We found him (i.e. the horse) to be extremely fast.”³⁴

عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «شَرُّ مَا فِي رَجُلٍ
شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ»

Hadīth 34: Abū Hurayrah رضي الله عنه narrated that he heard the Messenger of Allāh ﷺ saying, “The worst characteristics found in a man are extreme miserliness and severe cowardliness.”³⁵

³⁴ *Ṣaḥīḥ al-Bukhārī* (2820), *Ṣaḥīḥ Muslim* (2307), and *Sunan Abī Dawūd* (4988)

³⁵ *Sunan Abī Dawūd* (2511) and *Musnad Aḥmad* (8010)

(20)

SEEKING THE PLEASURE OF ALLĀH WHEN MAKING DECISIONS

كَتَبَتْ عَائِشَةُ إِلَى مُعَاوِيَةَ: سَلَامٌ عَلَيْكَ. أَمَّا بَعْدُ: فَإِنِّي سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «مَنْ التَّمَسَّ رِضَاءَ اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ
النَّاسِ، وَمَنْ التَّمَسَّ رِضَاءَ النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ،
وَالسَّلَامُ عَلَيْكَ»

Hadīth 35: ‘Ā’ishah wrote to Mu’āwiyah رَضِيَ اللَّهُ عَنْهَا: ‘May peace be upon you. As for what follows: Indeed, I heard the Messenger of Allāh ﷺ saying, “Whoever seeks the pleasure of Allāh despite the people being angered, Allāh will suffice him of the people’s provisions (i.e. he will have no need for them). And whoever seeks the people’s pleasure despite Allāh being angered will be abandoned to the people by Allāh.”’³⁶

³⁶ Al-Jāmi’ at-Tirmidhī (2414)

(21)

HELPING THE OPPRESSED, AND A WARNING AGAINST OPPRESSION AND ALLĀH'S RESPONSE TO THE OPPRESSED

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»، قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟ قَالَ: «تَأْخُذُ فَوْقَ يَدَيْهِ»

Ḥadīth 36: Anas رضي الله عنه narrated that the Messenger of Allāh ﷺ said, “*Help your brother whether he is the oppressor or the oppressed.*” The Companions said, “O Messenger of Allāh, we will help him when he is oppressed, but how can we help him when he is the oppressor?” He replied, “*By taking him by the hand (i.e. by preventing him from oppressing others).*”³⁷

عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ، فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا

Ḥadīth 36: Abū Dhar al-Ghifārī رضي الله عنه narrated that the Prophet ﷺ narrated that his Lord said, “*O my slaves, indeed I have made oppression unlawful for myself, and have prohibited it between you, so do not oppress (one another).*”³⁸

³⁷ *Ṣaḥīḥ al-Bukhārī* (2444), *al-Jāmi’ at-Tirmidhī* (2255), and *Musnad Aḥmad* (11949)

³⁸ *Ṣaḥīḥ Muslim* (2557), *al-Jāmi’ at-Tirmidhī* (2495), *Sunan ibn Mājah* (4257), and *Musnad Aḥmad* (21367)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرْضِهِ أَوْ شَيْءٍ، فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، فَبَلَّ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أَخَذَ مِنْهُ بِقَدَرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

Ḥadīth 37: Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “Whoever has wronged anyone with regards to his honour and his wealth, then let him rectify it today, before it is taken from him at a time when there will be no dinar or dirham. If he has righteous deeds, they will be taken from him in accordance with his oppression (of his brother), and if he has no good deeds then he will be forced to take the evil deeds of his brother.”³⁹

³⁹ Ṣaḥīḥ al-Bukhārī (2449), al-Jāmi’ at-Tirmidhī (2419), and Musnad Aḥmad (9615)

(22)

**LOVING THOSE ONE IS RESPONSIBLE FOR,
PRESERVING THEIR LOVE (FOR THEIR
LEADER), AND SHARING IN THEIR WORK**

عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: خِيَارُ
أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ،
وَشِرَارُ أُمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ

Ḥadīth 37: ‘Awf ibn Mālik رضي الله عنه narrated that he heard the Messenger of Allāh ﷺ saying, “The best of your rulers are those whom you love and who love you, who invoke Allāh’s blessings upon you and you invoke Allāh’s blessings upon them. While the worst of your rulers are those whom you hate and who hate you, and whom you curse and who curse you.”⁴⁰

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي
الْخَنْدَقِ، وَهُمْ يَحْفَرُونَ وَنَحْنُ نَنْقُلُ التُّرَابَ عَلَى أَكْتَادِنَا، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ، فَاعْفِرْ لِلْمُهَاجِرِينَ
وَالْأَنْصَارِ»

Ḥadīth 37: Sahl ibn Sa’d رضي الله عنه narrated that, “We were with the Messenger of Allāh ﷺ on the day of the Trench and they were digging, and we were carrying the dirt on our shoulders. Thereupon the Messenger of Allāh said, ‘O Allāh, there is no life except the life of the hereafter. Forgive the Muhajirīn and the Anṣār.’”⁴¹

⁴⁰ Ṣaḥīḥ Muslim (1855)

⁴¹ Ṣaḥīḥ al-Bukhārī (4098), Ṣaḥīḥ Muslim (1804), al-Jāmi’ at-Tirmidhī (3856), and Musnad Aḥmad (22815)

(23)

GENERAL RULINGS REGARDING JIHĀD

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَ
 أَمِيرًا عَلَى جَيْشٍ، أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ، وَمَنْ مَعَهُ مِنَ
 الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: «اغْزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ
 كَفَرَ بِاللَّهِ، اغْزُوا وَلَا تَغْلُوا، وَلَا تَغْدِرُوا، وَلَا تَمْتَلُوا، وَلَا تَقْتُلُوا وَلِيدًا،
 وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ، فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ -
 - فَأَيُّهُمْ مَا أَجَابُوكَ فَأَقْبِلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ،
 فَإِنْ أَجَابُوكَ، فَأَقْبِلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ
 دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَالَهُمْ مَا
 لِلْمُهَاجِرِينَ، وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا،
 فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ
 الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا
 أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فَسَلِّهِمُ الْجَزِيَّةَ، فَإِنْ هُمْ
 أَجَابُوكَ فَأَقْبِلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ وَقَاتِلْهُمْ،
 وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ، وَذِمَّةَ نَبِيِّهِ،
 فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ، وَلَا ذِمَّةَ نَبِيِّهِ، وَلَكِنْ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ
 أَصْحَابِكَ، فَإِنَّكُمْ أَنْ تُخَفِّرُوا ذِمَّتَكُمْ وَذِمَّةَ أَصْحَابِكُمْ أَهْوَنُ مِنْ أَنْ
 تُخَفِّرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ
 تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، فَلَا تُنْزِلْهُمْ عَلَى حُكْمِ اللَّهِ، وَلَكِنْ أَنْزِلْهُمْ عَلَى
 حُكْمِكَ، فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا»

Hadīth 38: Sulaymān ibn Buraydah رضي الله عنه narrated from his father (Buraydah) that when the Messenger of Allāh ﷺ appointed anyone as leader of an army or detachment he would

exhort him especially to fear Allāh and to be good to the Muslims who were with him. He would say, *“Fight in the name of Allāh and in the Cause of Allāh. Fight those who disbelieve in Allāh. Go forth, do not embezzle the Ghanīmah (i.e. the spoils of war); break your pledge(s); mutilate (the dead); or kill children.*

When you meet your enemies from the polytheists invite them to three courses of action, if they respond to any one accept it from them and withhold your hands from them (i.e. do not harm them). Invite them to (accept) Islām; if they respond to you, accept it from them and desist from fighting them. Then invite them to migrate from their lands to the land of the Muhājirīn, and inform them if they do so they shall have all the privileges and obligations that the Muhājirīn have. If they refuse to migrate, tell them they will have the status of Bedouin Muslims and will be subjected to the Commands of Allāh like other Muslims, but they will not get any share from the Ghanīmah or Fay⁴² except if they fight alongside the Muslims (against the disbelievers). If they refuse to accept Islām, demand from them the Jizyah. If they agree to pay, accept it from them and withhold your hands. If they refuse to pay the Jizyah, seek Allāh’s Help and fight them.

When you lay siege to a fort and the besieged appeal to you for Allāh’s and His Prophet’s guarantee, do not grant it to them rather grant them your own guarantee and the guarantee of your companions. For it is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allāh and His Prophet. When you besiege a fort and the besieged agree to come out according to Allāh’s Command, do not accept that, but do so at your (own) command, for you do

⁴² **Translator:** *Ghanīmah* is the spoils of war that comes as a direct result of fighting, while *Fay’* is the wealth of the disbelievers that the Muslims acquire without fighting for it. Such as when the disbelievers hear of the Muslims’ approach and thus flee their positions without a fight, leaving being their wealth and possessions. For further explanation, refer to ash-Shaybānī’s *Fiqh of Jihād: Understanding the Obligation*, Distance of a Month’s Journey Publications.

not know whether or not you will judge according to Allāh's Command (i.e. that which Allāh loves) with regards to them.”⁴³

⁴³ *Ṣaḥīḥ Muslim* (1731), *Sunan Abī Dawūd* (2612), *al-Jāmi' at-Tirmidhī* (1408), *Sunan ibn Mājah* (2858), *Sunan ad-Dārimī* (2483), and *Musnad Aḥmad* (22978)

(24)

**WAR IS DECEPTION:
THE WARNING AGAINST FALLING VICTIM
TO (THE ENEMY’S) DECEPTION, AND THE
TYPE OF LYING THAT IS COMMENDED**

عن جَابِرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خَدْعَةٌ»

Hadīth 37: Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said, “Warfare is deception.” ⁴⁴

عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ»، فَقَالَ
مُحَمَّدُ بْنُ مَسْلَمَةَ أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ»، قَالَ: فَأَذِنَ لِي،
فَأَقُولُ قَالَ: «قَدْ فَعَلْتُ»

Hadīth 38: Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “Who will take care of Ka’b ibn al-Ashraf?” So Muḥammad ibn Maslamah said, “Would you like that I should kill him?” He ﷺ replied, “Yes.” Muḥammad ibn Maslamah said, “Then permit me so that I may say (i.e. lie to Ka’b).” He ﷺ said, “Indeed I have already permitted you.” ⁴⁵

⁴⁴ Ṣaḥīḥ al-Bukhārī (3030), Ṣaḥīḥ Muslim (1739), Sunan Abī Dawūd (2636), al-Jāmi’ at-Tirmidhī (1675), and Musnad Aḥmad (14177)

⁴⁵ Ṣaḥīḥ al-Bukhārī (3032), Ṣaḥīḥ Muslim (1801), and Sunan Abī Dawūd (2768)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يُلْدَغُ
الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ»

Hadīth 39: Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “The believer is not stung from the same hole twice.”⁴⁶

عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزْوَةً إِلَّا وَرَى
بِغَيْرِهَا»

Hadīth 40: Ka'b ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ never intended to go out on an expedition, except that he gave the impression (he was heading) elsewhere.⁴⁷

⁴⁶ *Ṣaḥīḥ al-Bukhārī* (6133), *Ṣaḥīḥ Muslim* (2998), *Sunan Abī Dawūd* (4862), *Sunan ibn Mājah* (3982), *Sunan ad-Dārimī* (2823), and *Musnad Aḥmad* (8928)

⁴⁷ *Ṣaḥīḥ al-Bukhārī* (2947), *Sunan ad-Dārimī* (2494), and *Musnad Aḥmad* (15782)

(25)

DIVIDING THE ARMY INTO UNITS, EMPLOYING BANNERS, MOTTOES, AND INSIGNIA

عَنْ جَابِرٍ، يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ أَنَّهُ «كَانَ لَوَاؤُهُ يَوْمَ دَخَلَ مَكَّةَ أَيْضَ»

Hadīth 41: Jābir رضي الله عنه narrated that the Prophet's ﷺ banner was white on the day he entered (i.e. conquered) Makkah. ⁴⁸

عَنْ الْبَرَاءِ بْنِ عَازِبٍ يَسْأَلُهُ عَنْ رَايَةِ رَسُولِ اللَّهِ ﷺ مَا هِيَ؟ فَقَالَ:
«كَانَتْ سَوْدَاءَ مُرَبَّعَةً مِنْ نَمِرَةٍ»

Hadīth 42: Al-Barā' ibn 'Āzib رضي الله عنه narrated, after he was asked about the Messengers of Allāh's ﷺ banner, that it was square, black, and made from *Namirah*. ^{49,50}

عَنْ إِبَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: غَزَوْنَا مَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ
زَمَنَ النَّبِيِّ ﷺ فَكَانَ شِعَارُنَا: أَمِتْ أَمِتْ

Hadīth 43: Iyyās ibn Salalmah narrated that his father رضي الله عنه said, “We went out on an expedition with Abī Bakr رضي الله عنه in the lifetime of the Prophet ﷺ and our war cry was, ‘Kill, Kill!’” ⁵¹

⁴⁸ *Sunan Abī Dawūd* (2592), *al-Jāmi' at-Tirmidhī* (1679), *Sunan an-Nasā'ī* (2866), and *Sunan ibn Mājah* (2817)

⁴⁹ *Namirah* is a cloth that has white and black lines throughout it.

⁵⁰ *Sunan Abī Dawūd* (2591), *al-Jāmi' at-Tirmidhī* (1680), and *Musnad Aḥmad* (18627). Al-Albānī classified the narration as authentic, with the exception of the word ‘square.’

⁵¹ *Sunan Abī Dawūd* (2956), *Sunan ibn Mājah* (2840), and *Musnad Aḥmad* (16497)

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ،
وَحَيْرُ السَّرَايَا أَرْبَعُ مِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يُغْلَبَ
اِثْنَا عَشَرَ آلَافًا مِنْ قَلَّةٍ»

Hadīth 44: Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said,
“The best (number of) companions are four, the best detachment
is four-hundred, the best army is four-thousand, and twelve
thousand will never be defeated due to a lack of numbers.”⁵²

⁵² *Sunan Abī Dawūd* (2611), *al-Jāmi’ at-Tirmidhī* (1555), *Sunan ad-Dārimī* (2482), and *Musnad Aḥmad* (2658). Abū Dawūd said regarding the narration, “what is correct is that it is *Mursal*.” However, al-Albānī and others authenticated it.

(26)

SUPPLICATING UPON MEETING THE ENEMY

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عِزِّي وَنَصِيرِي، بِكَ أَهْوَلُ، وَبِكَ أَصُولُ، وَبِكَ أَقَاتِلُ»

Hadīth 45: Anas ibn Mālik رضي الله عنه narrated that when the Messenger of Allāh ﷺ went out on an expedition he said, “O Allāh, You are the One I depend on, the One that grants me victory, by You do I move, by You I attack, and for You I fight.”⁵³

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا، يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ عَلَى الْمُشْرِكِينَ، فَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْنَهُمْ وَزَلْزِلْهُمْ»

Hadīth 46: ‘Abdullāh ibn Abī Awfā رضي الله عنه narrated that Messenger of Allāh ﷺ made *Du’ā’* against the polytheists on the day of *al-Aḥzāb*, saying, “O Allāh, the One Who sent down the Book, the Swift in reckoning. O Allāh, defeat the confederates. O Allāh, defeat them and shake them (ruthlessly).”⁵⁴

⁵³ *Sunan Abī Dawūd* (2632), *al-Jāmi’ at-Tirmidhī* (3584), and *Musnad Aḥmad* (12909)

⁵⁴ *Ṣaḥīḥ al-Bukhārī* (2933), *Ṣaḥīḥ Muslim* (1742), *Sunan Abī Dawūd* (2631), *al-Jāmi’ at-Tirmidhī* (1678), *Sunan ibn Mājah* (2796), and *Musnad Aḥmad* (12909)

(27)

THE TIMES FOR DEPARTURE AND FOR BATTLE

عَنِ النُّعْمَانِ يَعْنِي ابْنَ مُقَرَّرٍ، قَالَ: «شَهِدْتُ رَسُولَ اللَّهِ ﷺ إِذَا لَمْ يُقَاتِلْ مِنْ أَوَّلِ النَّهَارِ آخَرَ الْقِتَالِ حَتَّى تَزُولَ الشَّمْسُ، وَتَهْبِ الرِّيحُ، وَيَنْزِلَ النَّصْرُ»

Hadīth 47: An-Nu'mān ibn Muqarrin رَضِيَ اللَّهُ عَنْهُ narrated that he witnessed that if the Messenger of Allāh ﷺ did not engage in fighting at the beginning of the day, he would delay the fighting until after the sun had descended from its zenith, the wind began to gust, and victory had descended.

عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، كَانَ يَقُولُ: «لَقَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ، إِذَا خَرَجَ فِي سَفَرٍ إِلَّا يَوْمَ الْخَمِيسِ»

Hadīth 48: Ka'b ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrated that he witnessed that the Messenger of Allāh ﷺ scarcely set out for a journey (for *Jihād*) on a day other than Thursday.⁵⁵

⁵⁵ *Ṣaḥīḥ al-Bukhārī* (2949), *Sunan Abī Dawūd* (2605), *Sunan ad-Dārimī* (2480), and *Musnad Aḥmad* (15781)

(28)

EXAMINING THE ARMY, AND REJECTING THOSE PEOPLE, ANIMALS, AND WEAPONS UNFIT FOR COMBAT

عَنْ ابْنِ عُمَرَ، قَالَ: عَرَضَنِي رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ فِي الْقِتَالِ، وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي، وَعَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً، فَأَجَازَنِي

Hadīth 49: ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said that, “The Messenger of Allāh ﷺ inspected me for fighting on the day of Uhud and I was fourteen years old, but he did not allow me (to fight). Then, on the day of the Trench, I was fifteen and he again inspected me, and then allowed me (to fight).”⁵⁶

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «أَجْرَى النَّبِيُّ ﷺ مَا ضُمِرَ مِنَ الْخَيْلِ مِنَ الْحَفِيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ، وَأَجْرَى مَا لَمْ يُضْمَرِ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ»، قَالَ ابْنُ عُمَرَ: وَكُنْتُ فِيمَنْ أَجْرَى

Hadīth 50: ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrated that the Prophet ﷺ had the trained horses race from al-Ḥafyā’ to Thaniyyah al-Wadā’ [approximately 5-6 miles], and the untrained horses from ath-Thaniyyah to the Masjid of Banī Zurayq [approximately 1 mile]. Ibn ‘Umar said, “I was amongst the racers.”

⁵⁶ *Ṣaḥīḥ al-Bukhārī* (2664), *Ṣaḥīḥ Muslim* (1868), *Sunan Abī Dawūd* (2957), *al-Jāmi’ at-Tirmidhī* (1361), *Sunan an-Nasā’ī* (3432), *Sunan ibn Mājah* (2543), and *Musnad Aḥmad* (4661)

(29)

**THE PERMISSIBILITY OF CONDUCTING
NIGHT RAIDS IN THE TERRITORY OF THE
DISBELIEVERS, ALONG WITH THE
IMPERMISSIBILITY OF INTENTIONALLY
KILLING WOMEN AND CHILDREN**

عَنِ الصَّعْبِ بْنِ جَثَامَةَ، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الذَّرَارِيِّ مِنَ
الْمُشْرِكِينَ؟ يُبَيِّتُونَ فَيُصِيبُونَ مِنْ نِسَائِهِمْ وَذُرَارِيِّهِمْ، فَقَالَ: «هُمْ مِنْهُمْ»

Ḥadīth 51: Aṣ-Ṣa'b bin Jathāmah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ was asked about the women and children of the polytheists that were killed during night raids, so he replied, “*They are from them.*”⁵⁷

⁵⁷ Ṣaḥīḥ al-Bukhārī (3012), Ṣaḥīḥ Muslim (1745), Sunan Abī Dawūd (2672), al-Jāmi' at-Tirmidhī (1570), Sunan ibn Mājah (2839), and Musnad Aḥmad (16422)

Translator: Ibn Ḥajar رَضِيَ اللَّهُ عَنْهُ says in *Fath al-Bārī* explaining the above narration, “His saying, ‘*They are from them,*’ means they take their ruling in this particular situation. It does not mean however that it becomes permissible to intentionally kill the women and children. Rather, what is intended is when it is not possible to get to their fathers except by going through their children due to their being intermixed (and indistinguishable) from them. Therefore, (in such an eventuality) their killing is permissible.”

عَنْ نَافِعٍ قَالَ: «إِنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُونَ، وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى ذَرَارِيَهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَّةَ»، حَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَكَانَ فِي ذَلِكَ الْجَيْشِ

Ḥadīth 52: Nāfi' رضي الله عنه narrated that the Prophet ﷺ raided Banī Muṣṭaliq whilst they were unaware and watering their livestock. So he killed their fighters and captured their women and children, (and) on that day he acquired Juwayriyyah رضي الله عنها. Nāfi' said, "I was told this by 'Abdullāh ibn 'Umar رضي الله عنهما who was in that army."⁵⁸

عَنْ عَبْدِ اللَّهِ، «أَنَّ امْرَأَةً وَجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ»

Ḥadīth 53: 'Abdullāh (ibn 'Umar) رضي الله عنهما narrated that a woman was found killed in one of the battles of the Messenger of Allāh ﷺ, so he ﷺ forbade the killing of women and children.⁵⁹

⁵⁸ *Ṣaḥīḥ al-Bukhārī* (2541), *Ṣaḥīḥ Muslim* (1730), *Sunan Abī Dawūd* (2633), and *Musnad Aḥmad* (4857)

⁵⁹ *Ṣaḥīḥ al-Bukhārī* (3014), *Ṣaḥīḥ Muslim* (1744), *Sunan Abī Dawūd* (2668), *al-Jāmi' at-Tirmidhī* (1569), *Sunan ibn Mājah* (2841), *Sunan ad-Dārimī* (2505), and *Musnad Aḥmad* (4739)

(30)

THE LEGISLATION OF SALB

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ

Hadīth 54: Abū Qatādah al-Ansārī رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “Whoever kills (an enemy fighter) and has proof, then he can take his Salb.”⁶⁰

عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ: قَتَلَ رَجُلٌ مِنْ حِمِيرٍ رَجُلًا مِنَ الْعَدُوِّ، فَأَرَادَ سَلْبَهُ، فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ، وَكَانَ وَالِيًا عَلَيْهِمْ، فَاتَى رَسُولَ اللَّهِ ﷺ عَوْفُ بْنُ مَالِكٍ، فَأَخْبَرَهُ، فَقَالَ لِيَخَالِدٍ: «مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلْبَهُ؟» قَالَ: اسْتَكْثَرْتُهُ يَا رَسُولَ اللَّهِ، قَالَ: «ادْفَعْهُ إِلَيْهِ»، فَمَرَّ خَالِدٌ بِعَوْفٍ، فَجَرَّ بِرِدَائِهِ، ثُمَّ قَالَ: هَلْ أَنْجَزْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَاسْتَعْصَبَ، فَقَالَ: «لَا تُعْطِهِ يَا خَالِدُ، لَا تُعْطِهِ يَا خَالِدُ، هَلْ أَنْتُمْ تَارِكُونَ لِي أُمْرَائِي؟ إِنَّمَا مَثَلُكُمْ وَمَثَلُهُمْ كَمَثَلِ رَجُلٍ اسْتُرْعِيَ إِبِلًا، أَوْ غَنَمًا، فَرَعَاهَا، ثُمَّ تَحَيَّنَ سَقِيهَا، فَأَوْرَدَهَا

⁶⁰ Ṣaḥīḥ al-Bukhārī (3142), Ṣaḥīḥ Muslim (1751), Sunan Abī Dawūd (2717), al-Jāmi' at-Tirmidhī (1562), Sunan ibn Mājah (2837), al-Muwatta' (1311), Sunan ad-Dārimī (2528), and Musnad Aḥmad (22518)

Translator: Salb is whatever the killed disbelieving fighter has on his person including his personal (and not crew-served) weapons and belongings. Scholars have however differed as to whether money that he is carrying is included as Salb. Accordingly, as long as the killer can prove that he was the one who killed the disbeliever, he is entitled to his Salb. For more details on the issue, refer to ash-Shaybānī's *Fiqh of Jihād: Understanding the Obligation*, Distance of a Month's Journey Publishing.

حَوْضًا، فَشَرَعَتْ فِيهِ فَشَرِبَتْ صَفْوَهُ، وَتَرَكْتُ كَذْرَهُ، فَصَفْوُهُ لَكُمْ،
وَكَذْرُهُ عَلَيْهِمْ»

Hadīth 55: ‘Awf ibn Mālik al-Ashja’ī رضي الله عنه narrated that a man from the Ḥimyar tribe killed an enemy and wanted to take his *Salb* (i.e. belongings and weapons). Khālīd ibn Walīd, who was the commander over them, forbade him. ‘Awf ibn Mālik (the narrator) went to the Messenger of Allāh ﷺ and informed him (to this effect). The latter asked Khālīd, “What prevented you from giving the *Salb* to him?” Khālīd said, “I thought it was too much.” He (the Prophet ﷺ) said, “Hand it over to him.” When Khalid walked by ‘Awf, he pulled him by his cloak and said (chastising him), “Hasn’t the same thing happened that I reported to you from the Messenger of Allah ﷺ? When the Messenger of Allāh ﷺ heard it, he was angered (and said), “*Khālīd, don’t give it to him, Khālīd, don’t give it to him! Are you going to desert your leaders that I have appointed? Your similitude and theirs is like a person who took camels and sheep for grazing. He grazed them, and when it was time for them to drink, he brought them to a pool. So they drank from it, drinking away its clear water and leaving the murky water below. So the clear water (i. e. the best reward) is for you and the murky water (i.e. blame) is for them.*”⁶¹

⁶¹ *Ṣaḥīḥ Muslim* (1753), *Sunan Abī Dawūd* (2719), and *Musnad Aḥmad* (23987)

(31)

THE LEGISLATION OF FAY' AND ITS EXPENDITURE

بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى نَجْدٍ، فَخَرَجْتُ فِيهَا، فَأَصَبْنَا إِبِلًا
وَوَغَنَمًا، فَبَلَغَتْ سُهْمَانُنَا اثْنِي عَشَرَ بَعِيرًا، اثْنِي عَشَرَ بَعِيرًا، وَنَفَّلَنَا رَسُولُ
اللَّهِ ﷺ بَعِيرًا بَعِيرًا

Ḥadīth 56: ‘Abdullāh (ibn ‘Umar) رَضِيَ اللَّهُ عَنْهُ narrated “The Messenger of Allāh ﷺ dispatched a detachment towards Najd in which I was present. We captured a large amount of camels and wealth, with each fighter’s share amounting to twelve camels, and (then) the Prophet ﷺ gave us each an extra camel as *Nafl*.”⁶²

⁶² *Ṣaḥīḥ al-Bukhārī* (3134), *Ṣaḥīḥ Muslim* (1749), *Sunan Abī Dawūd* (2741), *al-Muwattaʿa* (1299) *Sunan ad-Dārimī* (2524), and *Musnad Aḥmad* (4579). The wording is Muslim’s.

Translator: It appears that the repetition of the words ‘twelve camels’ is intentional (and not a mistake in narration or misprint), and is to emphasise on the fact that the share of camels for each fighter was indeed twelve camels, as in a number of the other versions of this narration there is some doubt as to whether the share was eleven or twelve camels, and Allāh ﷻ knows best.

Nafl refers to a discretionary addition to the regular share of *Ghanimah*, and comes about due to the order of the *Imām* or *Amīr* of the *Mujāhidīn*, that he will award *Nafl* to whoever does a particular action during the course of an operation.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِبِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السَّلَاحِ وَالْكُرَاعِ، عُدَّةً فِي سَبِيلِ اللَّهِ»

Ḥadīth 57: ‘Umar رَضِيَ اللَّهُ عَنْهُ narrated, “The wealth of Banī an-Naḍīr that Allāh returned to His Messenger ﷺ, which the Muslims neither fought upon horses nor camels for, was reserved specifically for the Messenger of Allāh ﷺ. He would take from it the yearly maintenance of his family, and would then spend the remainder on weapons, horses, and provisions for the Cause of Allāh (i.e. for *Jihād*).”⁶³

⁶³ Ṣaḥīḥ al-Bukhārī (4885), Ṣaḥīḥ Muslim (1757), Sunan Abī Dawūd (2965), al-Jāmi’ at-Tirmidhī (1719), Sunan an-Nasā’ī (4140), and Musnad Aḥmad (171)

(32)

**PERMISSIBILITY OF BURNING AND
DESTROYING THE WEALTH AND HOMES OF
THE DISBELIEVERS IF THERE IS A NEED TO
DO SO**

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخْلَ بَنِي
النَّضِيرِ وَقَطَعَ وَهِيَ الْبُؤَيْرَةُ»

Ḥadīth 56: ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrated “The Messenger of Allāh ﷺ burnt and cut-down the date palms of Banī an-Naḍīr which were at al-Buwayrah.”⁶⁴

⁶⁴ Ṣaḥīḥ al-Bukhārī (4884), Ṣaḥīḥ Muslim (1746), Sunan Abī Dawūd (2615), al-Jāmi’ at-Tirmidhī (1552), Sunan ibn Mājah (2844), Sunan ad-Dārimī (2503), and Musnad Aḥmad (4532)

(33)

**THE PERMISSIBILITY USING THE
DISBELIEVERS' UTENSILS AND EATING
FROM THEIR WEALTH DURING
EXPEDITIONS**

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ: أَصَبْتُ جِرَابًا مِنْ شَحْمٍ، يَوْمَ خَيْبَرَ، قَالَ:
فَالْتَزَمْتُهُ، فَقُلْتُ: لَا أُعْطِي الْيَوْمَ أَحَدًا مِنْ هَذَا شَيْئًا، قَالَ: «فَالْتَفْتُ،
فَإِذَا رَسُولُ اللَّهِ ﷺ مُتَبَسِّمًا»

Hadīth 57: ‘Abdullāh ibn Maghfal رَضِيَ اللَّهُ عَنْهُ narrated, “I found a leather pouch full of fat on the day of Khaybar. So I kept it to myself and said, ‘Today, I will not give any of this to anyone.’ I then turned around and saw the Messenger of Allāh ﷺ smiling (at me).”⁶⁵

عَنِ أَبِي ثَعْلَبَةَ الْخُشَنِئِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ
اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ نَأْكُلُ فِي آنِيَتِهِمْ، قَالَ: «إِنْ وَجَدْتُمْ غَيْرَ
آنِيَتِهِمْ فَلَا تَأْكُلُوا فِيهَا، فَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا»

Hadīth 58: Abū Tha’labah al-Khashanī رَضِيَ اللَّهُ عَنْهُ narrated, “I went to the Messenger of Allāh ﷺ and said, ‘O Messenger of Allāh, We (live) in a land of the People of the Book, can we eat from their utensils?’ He said, ‘If you find other utensils do not eat from

⁶⁵ *Ṣaḥīḥ al-Bukhārī* (3153), *Ṣaḥīḥ Muslim* (1772), *Sunan Abī Dawūd* (2702), *Sunan an-Nasā’ī* (4435), *Sunan ad-Dārimī* (2542), and *Musnad Aḥmad* (16791). The wording is Muslim’s

*theirs', however if you don't find anything else, wash them and then eat from them.'"*⁶⁶

⁶⁶ *Ṣaḥīḥ al-Bukhārī* (5478), *Ṣaḥīḥ Muslim* (1930), *Sunan Abī Dawūd* (3839), *al-Jāmi' at-Tirmidhī* (1560), *Sunan ibn Mājah* (2831), *Sunan ad-Dārimī* (2541), and *Musnad Aḥmad* (17731). The wording is at-Tirmidhī's

(34)

**TREATING PRISONERS KINDLY, AND THE
PERMISSIBILITY TO BIND (i.e. TO RESTRAIN)
THEM**

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمَّا كَانَ يَوْمَ بَدْرٍ أُتِيَ
بِأُسَارَى، وَأُتِيَ بِالْعَبَّاسِ وَلَمْ يَكُنْ عَلَيْهِ ثَوْبٌ، «فَنَظَرَ النَّبِيُّ ﷺ لَهُ
قَمِيصًا، فَوَجَدُوا قَمِيصَ عَبْدِ اللَّهِ بْنِ أُبَيٍّ يَقْدُرُ عَلَيْهِ، فَكَسَاهُ النَّبِيُّ ﷺ
إِيَّاهُ، فَلِذَلِكَ نَزَعَ النَّبِيُّ ﷺ قَمِيصَهُ الَّذِي أَلْبَسَهُ»

Hadīth 59: Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا narrated, “When it was the day (of the battle) of Badr, prisoners of war were brought including al-‘Abbās who was undressed. The Prophet ﷺ looked for a shirt for him. It was found that the shirt of ‘Abdullāh ibn Ubay would do, so the Prophet ﷺ let him wear it. That was the reason why the Prophet ﷺ took off and gave his own shirt to ‘Abdullāh (when the latter died).”⁶⁷

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «عَجِبَ اللَّهُ مِنْ
قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلَاسِلِ»

Hadīth 60: Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said, “Allāh is amazed at a people who enter Paradise in chains.”⁶⁸

⁶⁷ Ṣaḥīḥ al-Bukhārī (3008) and Sunan an-Nasā’ī (1902)

⁶⁸ Ṣaḥīḥ al-Bukhārī (3010), Sunan Abī Dawūd (2677), and Musnad Aḥmad (8013)

(35)
REGARDING THE ACCEPTANCE OF THE
COVENANT OF SECURITY ISSUED BY
INDIVIDUAL MUSLIMS

أُمُّ هَانِيٍّ بِنْتُ أَبِي طَالِبٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتَ
يَا أُمَّ هَانِيٍّ»

Hadīth 61: Umm Hānī bint Abī Ṭālib رَضِيَ اللَّهُ عَنْهَا narrated that the Prophet ﷺ said, “O Umm Hānī, we have indeed given security to whomever you have given it to.”⁶⁹

⁶⁹ Ṣaḥīḥ al-Bukhārī (357), Ṣaḥīḥ Muslim (336), Sunan Abī Dawūd (2763), al-Jāmi' at-Tirmidhī (1579), Sunan ibn Mājah (465), al-Muwaṭṭa' (416), Sunan ad-Dārimī (1494), and Musnad Aḥmad (26887)

(36)

THE PROCEDURE OF RENOUNCING THE COVENANT HELD WITH THE DISBELIEVERS

عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فِيمَنْ يُؤَذِّنُ يَوْمَ النَّحْرِ
بِمَنَى: «لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَيَوْمُ
الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ»، وَإِنَّمَا قِيلَ الْأَكْبَرُ مِنْ أَجْلِ قَوْلِ النَّاسِ: الْحَجُّ
الْأَصْغَرُ، فَنَبَذَ أَبُو بَكْرٍ إِلَى النَّاسِ فِي ذَلِكَ الْعَامِ، فَلَمْ يَحُجَّ عَامَ حَجَّةِ
الْوَدَاعِ الَّذِي حَجَّ فِيهِ النَّبِيُّ ﷺ مُشْرِكٌ

Hadīth 62: Abū Hurayrah رضي الله عنه narrated that, “I was dispatched by Abū Bakr رضي الله عنه amongst those who would announce on the day of *an-Nahr* (i.e. Eid) that no polytheists would perform *Hajj* after that year, and no naked person would perform *Tawwāf* around the *Ka’bah*. And the day of *Hajj al-Akbar* is the day of *an-Nahr* (i.e. the day of Eid); they said *al-Akbar* (the greater) due to the people saying (before) *al-Hajj al-Aṣghar* (i.e. minor). Abū Bakr renounced (the previous tradition that held no one was to be prevented from performing *Hajj*) that year. So in the year of the farewell *Hajj*, in which the Prophet ﷺ performed *Hajj*, no polytheist performed the pilgrimage.”⁷⁰

⁷⁰ *Ṣaḥīḥ al-Bukhārī* (3177), *Ṣaḥīḥ Muslim* (1347), *Sunan an-Nasā’ī* (2957), *Sunan ad-Dārimī* (1470), and *Musnad Aḥmad* (7997)

(37)

BURYING THE DISBELIEVERS, AND THE IMPERMISSIBILITY OF BURNING OR MUTILATING THEIR CORPSES

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي
بُئْرِ غَيْرِ أُمِّيَّةٍ، أَوْ أُبَيٍّ، فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا، فَلَمَّا جَرُّهُ تَقَطَّعَتْ
أَوْصَالُهُ قَبْلَ أَنْ يُلْقَى فِي الْبُئْرِ

Hadīth 63: ‘Abdullāh ibn Mas’ūd رَضِيَ اللَّهُ عَنْهُ narrated, “Later on I saw all of them (i.e. the leaders of the disbelievers) killed during the battle of Badr and their bodies were thrown into a well, except the body of Umayyah or Ubay. Because he was fat, when he was being pulled, parts of his body became detached before he was thrown into the well.”⁷¹

⁷¹ Ṣaḥīḥ al-Bukhārī (3185), Ṣaḥīḥ Muslim (1794), Sunan an-Nasā’ī (307), and Musnad Aḥmad (3722)

⁷¹ Ṣaḥīḥ al-Bukhārī

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ وَقَالَ لَنَا: «إِنْ لَقِيتُمْ فُلَانًا وَفُلَانًا - لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَاهُمَا - فَحَرِّقُوهُمَا بِالنَّارِ» قَالَ: ثُمَّ أَتَيْنَاهُ نُودِّعُهُ حِينَ أَرَدْنَا الْخُرُوجَ، فَقَالَ: «إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تَحَرَّقُوا فُلَانًا وَفُلَانًا بِالنَّارِ، وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ أَخَذْتُمُوهُمَا فَاقْتُلُوهُمَا»

Hadīth 64: Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ dispatched us on a military expedition and said to us, “If you meet so-and-so and so-and-so - he named two men from Quraysh - then burn them.” When we intended to depart, we went to the Prophet to bid him farewell, he then said to us, “I ordered you before to burn so-and-so and so-and-so with fire. However, Allāh is the only One that punishes with fire, therefore if you capture them; kill them (in another fashion).”⁷²

عَنِ سَمُرَةَ بِنْتِ جُنْدُبٍ وَعِمْرَانَ بْنِ حُصَيْنٍ قَالَا: «كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْتَنِي عَلَى الصَّدَقَةِ، وَيَنْهَانَا عَنِ الْمُثَلَةِ»

Hadīth 65: Samurah ibn Jundub and ‘Imrān ibn Ḥuṣayn رَضِيَ اللَّهُ عَنْهُمَا narrated that the Messenger of Allāh ﷺ encouraged us to give charity and prohibited us from mutilation (i.e. mutilating the enemy).⁷³

⁷² Ṣaḥīḥ al-Bukhārī (2954), Ṣaḥīḥ Muslim (1794), Sunan an-Nasā’ī (307), al- and Musnad Aḥmad (24386)

⁷³ Sunan Abī Dawūd (2667), Sunan ad-Dārimī (1697), and Musnad Aḥmad (19844)

(38)

THE FORBIDDANCE OF SEEKING THE DISBELIEVERS' ASSISTANCE (DURING WAR), EXCEPT IN SITUATIONS OF DIRE NECESSITY

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ قَبْلَ
بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبَرَةِ أَدْرَكَهُ رَجُلٌ قَدْ كَانَ يُذَكِّرُ مِنْهُ جُرَّةً
وَنَجْدَةً، فَفَرِحَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ حِينَ رَأَوْهُ، فَلَمَّا أَدْرَكَهُ قَالَ
لِرَسُولِ اللَّهِ ﷺ: جِئْتُ لِاتَّبِعَكَ، وَأُصِيبَ مَعَكَ، قَالَ لَهُ رَسُولُ اللَّهِ
ﷺ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: لَا، قَالَ: «فَارْجِعْ، فَلَنْ أَسْتَعِين
بِمُشْرِكٍ»

Hadīth 66: ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ narrated that the Messenger of Allāh ﷺ departed to Badr. When he reached Ḥarraḥ al-Wabarah (a place four miles from Madīnah), a man met him who was known for his valour and courage. The Companions of the Messenger of Allāh ﷺ were pleased to see him. He said, “I have come so that I may follow you and get a share from the *Ghanimah* (i.e. booty).” The Messenger of Allāh ﷺ said to him, “Do you believe in Allāh and His Messenger?” He replied, “No.” The Messenger of Allāh ﷺ said, “Go back, for I will not seek help from a polytheist.”⁷⁴

⁷⁴ Ṣaḥīḥ Muslim (1817), Sunan Abī Dawūd (2732), al-Jāmi’ at-Tirmidhī (1588), Sunan ibn Mājah (2832), Sunan ad-Dārimī (2538), and Musnad Aḥmad (24386)

Translator: From the apparent wording of the narration, the Messenger of Allāh ﷺ forbade seeking assistance from the disbelievers in matters related to *Jihād* (and in matters related to the general welfare and benefit of the Muslims). Nevertheless, some scholars hold that, according to the principle of *Fiqh*, ‘Necessity permits the impermissible,’ in situations of dire necessity the same holds true for *Jihād*. Nevertheless, those who do hold this opinion

(39)

**REQUESTING ONE’S SOLDIERS, DURING
CRITICAL TIMES, TO PLEDGE AN OATH TO
BE STEADFAST**

عَنْ جَابِرٍ، قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَ مِائَةٍ، فَبَايَعْنَاهُ وَعُمَرُ أَخَذَ
بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ سَمُرَةٌ، وَقَالَ: «بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ، وَلَمْ
نُبَايِعْهُ عَلَى الْمَوْتِ»

Hadīth 67: Jābir رضي الله عنه narrated that, “We were one thousand and four hundred on the day of Ḥudaybiyyah, so we pledged allegiance (to the Prophet ﷺ) under the tree (called) *Samurah* while ‘Umar was holding his hand. We pledged that we wouldn’t flee (from the enemy), and we didn’t pledge to die.”⁷⁵

stipulate, prior to undertaking such a dangerous step, a number of stringent conditions must be met, while others forbid this act unrestrictedly due to narrations such as this. Refer to *Fiqh of Jihād: Understanding the Obligation*, Distance of a Month’s Journey Publications for more details regarding this subject

⁷⁵ *Ṣaḥīḥ Muslim* (1856), *al-Jāmi’ at-Tirmidhī* (1591), *Sunan an-Nasā’ī* (4158), *Sunan ad-Dārimī* (2498), and *Musnad Aḥmad* (14114). The wording is Muslim’s

(40)

**THE PROHIBITION OF THE LEADER, OR
GROUP, SEEKING RECOGNITION FOR THAT
WHICH THEY DO NOT, OR HAVE NOT DONE**

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ
يُعْطَ، كَلَابِسٍ ثَوْبِي زُورٍ»

Hadīth 68: Asmā' bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا narrated that the Messenger of Allāh ﷺ said, “The one who creates a false impression of receiving what one has not been given is like one who wears a garment of falsehood.”⁷⁶

And all praises are due to Allāh, the Lord of all of the creation.

⁷⁶ Ṣaḥīḥ al-Bukhārī (5219), Ṣaḥīḥ Muslim (2130), Sunan Abī Dawūd (4997), and Musnad Aḥmad (26920). The wording is Muslim's

